

受 蘇 蓋 華 開 殊
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231

These two pages are a part of a *Chinese Tract* containing Christ's Sermon on the Mount. It was printed from stereotype plates, cast in Boston from Chinese blocks, and is supposed to be the first Chinese Tract ever stereotyped. It is read from the top of the page, beginning at the right hand, and proceeding down the line; then commence at the top of the next line, and pursue it down, and so on, to the extreme left. The title of a book is usually repeated in the centre or folding of the leaf, over the numbers which designate the page. The characters, which most probably were at first hieroglyphicks, have multiplied into thousands; yet, arbitrary as this may seem to us, no individual is authorized or allowed to increase them, except by the imperial mandate. This alone gives currency to any new combination by which a character is formed.

See pages 20 and 21.

且 其 蘇 蘇 蘇 蘇 蘇

人其親之也。爾已世之矣。此一知置山土必不
其和也。何鄭其和平其限無用。已斯其出。伏姓
善辭害前爾之矣。味香也。爾已此之盛。來盟矣
矣。燁喜大樂。蓋五天爾之實。輝大矣。蓋也。吳耳
辭害爾。又又爾是辭。各辭之惡。為外。各爾限辭
而辭辭害。昔辭矣。蓋天之國。禹耳。華入。辭。辭爾
平。味香辭矣。蓋耳必辭。辭。為。斯之。子。革也。因。奏

救世主坐山教訓

救世見大衆即登山。而坐時厥門徒就之。且其開口教訓伊等曰。心貧者為福矣。蓋天國屬伊等。憂悶者福矣。蓋伊必將受慰也。謙遜者福矣。蓋伊等必將嗣其地也。伊等餓也。渴也。欲得義為福矣。蓋伊必將得飽也。慈憐者福矣。蓋伊必將受慈憐也。心淨者福矣。蓋伊必將見神也。使

救世主坐山教訓

一

平和者福矣。蓋伊必將稱為神之子輩也。因義而接捕害者福矣。蓋天之國屬伊等。人將謗爾捕害爾。又及爾妄稱各樣之惡為我名。爾則福矣。歡喜大樂。蓋在天爾之賞報大矣。蓋如是伊等捕害前爾之先知者也。爾乃地之鹽若鹽失其味如何復其味乎。其則無用乃被投出外。致人脚踐之也。爾乃世之光也。一城置山上。必不